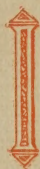


Pam  
India

Scott, J. E.



THE SACRED BULL OF MYSORE



# INDIA MISSION

Scott, J. E.

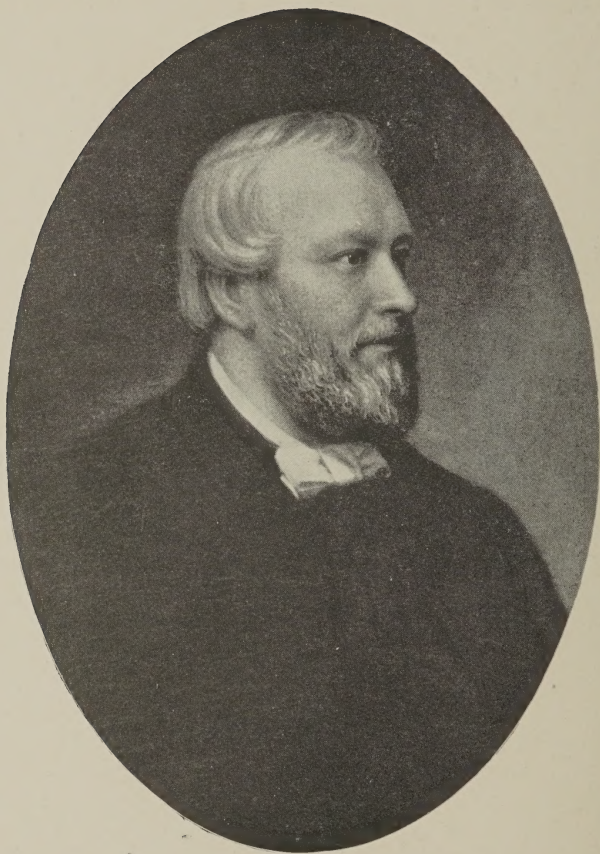
METHODIST EPISCOPAL  
CHURCH



A  
WOMAN  
OF THE  
SWEEPER CASTE







REV. WILLIAM BUTLER, D.D.



# The India Mission

OF THE  
METHODIST EPISCOPAL  
CHURCH

BY  
REV. JEFFERSON E. SCOTT, D.D.  
Presiding Elder of the Ajmere District, India



THE MISSIONARY SOCIETY  
OF THE METHODIST EPISCOPAL CHURCH  
OPEN DOOR EMERGENCY COMMISSION

150 Fifth Avenue, New York

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PRICE, TEN CENTS

THE REV. WILLIAM BUTLER, D.D., was born in Dublin, Ireland, January 30, 1818, and died at Old Orchard, Maine, August 18, 1899. Early points of contact with mission interests are found in his school course in a mission seminary at Dublin, in circuit work under the Rev. James Lynch, who had been associated with Dr. Coke in launching the Wesleyan India Mission, and in a sermon by Dr. Durbin heard in Dublin. From his later pastorate in the United States he responded to the call of Dr. Durbin for a founder and superintendent of the India Mission of the Methodist Episcopal Church, and with his wife arrived in Calcutta in September, 1856. The mutiny of 1857 interrupted his work in Bareilly, leading him to make another beginning at Naini Tal, where he found refuge; but Bareilly became the center from which the India Mission developed. With great executive force and success Dr. Butler directed the growing mission till the year 1864, when he resigned his superintendency, on account of impaired health, and in 1865 returned to the United States. During the six years from 1873 to 1879 he founded the Mexico Mission. Dr. and Mrs. Butler revisited the India Mission in 1883, and were given a welcome most touching in its disclosure of the wonderful results of their labors.

# INDIA MISSION

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## THE FIELD

India is one of the most remarkable countries in the world. It is distinguished for its geographical position and for its ancient civilization and literature. To it belong hoary systems of religion and philosophy, and very ancient customs and traditions. It contains a vast population and a variety of na-

**Greatness of  
the Field**



VIEW OF THE HIMALAYAS

tionalities and languages, and has wonderful historical connections and race associations. All these combine to make it one of the greatest of mission fields, and worthy of the evangelistic effort of the Christian Church.

India, named from the river Indus, contains an area of 1,574,460 square miles, and, excluding Russia, is as large as Europe, or as that part of the United States lying east of the Rocky Mountains. It is triangular in shape, the great Himalayas forming the base, and the Indian Ocean and the Bay of Bengal the two sides. Each side of this triangle is about 1,900 miles long, and the greatest length and breadth of the land also is about 1,900 miles. It extends from the eighth to the thirty-fifth parallel of north latitude. It has a coast line of 3,600 miles, or one mile of coast to each 416 square miles of area.

**Area and  
Coast Line**

In physical structure, India is made up of four highland systems, the Himalayas, the Vindhya, and the West and the East Ghats; one great plain, the Indo-Gangetic plain, and one vast plateau, the Deccan. India has, in proportion to its size, more rivers that flow into the sea than any other country in Asia. These may be divided into two systems : that of the great northern plain, to which belong the Indus, the Ganges and the Brahmaputra; and that of the southern plateau, which has on the western slope the Narmada and the Tapi, and on the eastern slope the Mahanadi, the Godavary, the Kistna and the Cauvery.

**Physical  
Divisions**

Into this great triangle are packed one-fifth of the population of the globe. More than two hundred millions of Hindus, sixty millions of Mohammedans, ten millions of Aborigines, and thirty-five million others make up this vast population. The Ganges valley has an average of 500 to the square mile, and, in some parts, as high as 934 to the square mile are found. The average for the whole of India is 185.

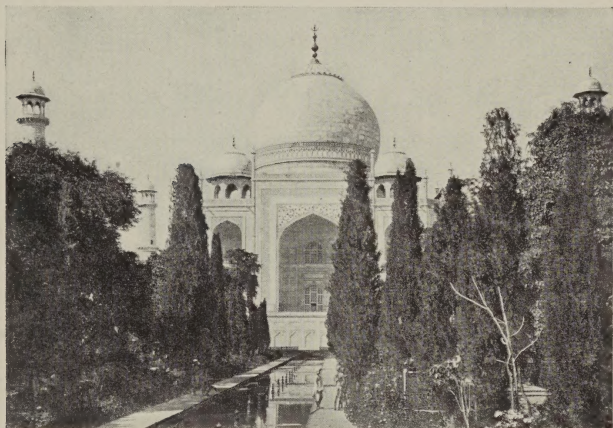
**Population**

More than a million square miles of India's territory is ruled directly by the Crown through a Viceroy, whose capital is Calcutta. The rest is divided among about one hundred and fifty feudatory states, of which twenty are in Rajputana, and sixty-four are in Central India, and of the others Kashmir, Gujarat and Haidarabad are chief. The territorial divisions of the British Provinces are Bengal,



**Civil and  
Municipal  
Features**

Northwest Provinces and Oudh, Punjab, Central Provinces, Assam, Bombay, Madras, and British Burma, all of which divisions are shown on the map. India has undergone so many changes in its long history, so many conquerors have overrun it, so many empires have arisen and passed away that the land is full of historic places and cities which retain the memories of departed greatness and the remains of former noted buildings. Among these are such cities as Delhi, the seat of the Mogul



THE TAJ MAHAL

power ; Agra, the home of the matchless Taj Mahal ; Amritsar, the center of the Sikh religion ; Meerut, marking the beginning of the Sepoy rebellion ; and Calicut, the first city visited by Vasco da Gama, in 1498. India, as shown by the census of 1901, possesses eighty-three cities that have more than 50,000 inhabitants, and of these thirty-one have more than 100,000. The six largest cities are : Calcutta, 1,125,400 ; Bombay, 776,006 ; Madras, 509,346 ; Hyderabad, 448,466 ; Lucknow, 264,049, and Benares, 209,331.

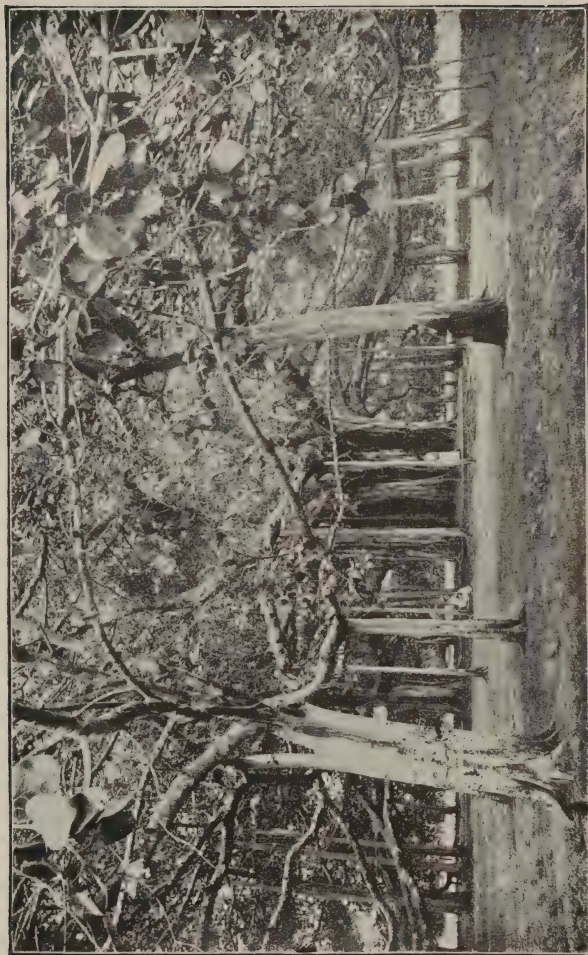
Of course a country extending over thirty degrees of latitude, and possessing such vast chains of lofty mountains, and washed on two sides by the sea, must possess a variety of climate. And such is the case in India.

## **Climate**

The heat ranges from the "furnace blast," in May and June, at Agra, to intense cold on the high plateaus. The average summer temperature in some places is 95 degrees in the shade, and at places like Jacobabad, in the northwest, it rises as high as 115 degrees in the shade, while in many places during the hot months the thermometer registers 150 and 160 degrees in the sun. In estimating the climate of India four conditions must be kept in view: namely, the latitude, the altitude, nearness to the desert, and nearness to the sea. The slopes of the Himalayas have a cool climate. At Utakamand, in the Nilgherries, the elevation and the sea breezes keep the summer temperature down to 60 degrees. The country south of the Satpura Mountains is cooler than the valleys of the Indus and the Ganges, and the east coast is hotter than the west. The year may be divided into three seasons, the hot, wet and cold. The hot season lasts from March to June; the wet season from June to October; and the cold season from October to March. The

## **Rainfall**

rainfall in parts of India is greater than any other place on the globe. The water brought up from the sea by the southwest monsoon, or periodical wind blowing off the Arabian Sea, from July to October is enormous. On the Malabar coast the annual rainfall sometimes amounts to 480 inches, while in Assam as much as 600 inches have fallen in a single year. The Indo-Gangetic valley greatly affects the rainfall of India. Up and down this valley, at different seasons, sweeps the monsoon, bringing rain from the Bay of Bengal and elsewhere to the fruitful plains of northern India. The rainy season does not occur at the same time all over India. "When the great heat over the plateau of Thibet has turned the northeast trades into southwest monsoons, the Malabar coast has its rainy season—that is, from April to October. But when the ordinary northeast trades are blowing,—that is, in winter—they bring rain



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SECTION OF BANYAN TREE, SHOWING ITS MODE OF GROWTH

to the Coromandel coast, and the rainy season of this coast lasts from October to April." The failure of the monsoon is followed by the awful famines which periodically visit India, their severity and extent depending upon the lightness or entire suppression of the annual rainfall, which, in turn, is governed by the periodical winds which bring the moisture in from the sea.

India is a wonderfully productive country. What Heine saw in his day-dream is almost literally true: "And I saw the blue, holy Ganges, the eternally radiant Hima-

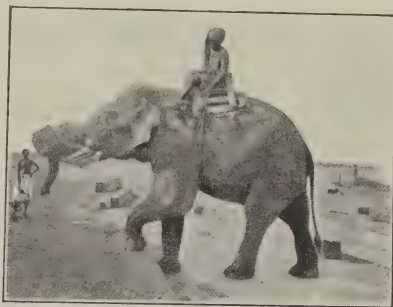
**Products** layas, the gigantic banyan forests, with their wide leafy avenues, in which the clever elephants and the white-robed pilgrims peacefully wander; strange dreamy flowers gazed at me with mysterious meaning; golden wondrous birds burst into glad wild song; glittering sunbeams and the sweetly silly laugh of apes teased me playfully; and from distant pagodas came the pious strains of praying priests."

As India has many different climates it has a diversified flora. The territory may be divided into four divisions, each producing distinct flora. These are the Himalayan slopes, the dry valley of the Indus, the drenched Assam, the Deccan. On the mountain sides grows every variety of vegetable life, from tropical plants to lichens and mosses of Arctic climates; the dry lands of Sind produce flora similar to that of Arabia; the hills of Assam bear the most luxuriant tropical vegetation; while the elevated tablelands grow the trees and grains of the temperate zone. Teak and sal forests on the mountain sides, the useful palm on the lowlands along the coasts, and the bamboo everywhere in the jungles, are the most useful trees. The banyan, the deodar, the mango, the sisam and the pipal abound. Two hundred and fifty species of orchids grow on the Khasia hills, in Assam alone. The chief grains grown are millet, rice and wheat; the chief fibers, cotton and jute; while opium and indigo, tobacco, tea and coffee, and chinchona, sugar-cane, spices, and many other plants are largely grown.



Among the animals found in India are the tiger and leopard; the elephant and rhinoceros; the lion, the hyena, the jackal and

**Fauna** the wolf; various species of bears and deer, monkeys and serpents, many of the latter poisonous. The buffalo, the camel and the goat are domesticated; crocodiles abound in the rivers; large vultures act as scavengers, and smaller animals in great variety are found everywhere.



ELEPHANT LIFTING TEAK

India is poor in minerals. There is coal, but it is not of very good quality. Salt is the great monopoly in Indian minerals. There are lakes from which the salt is

**Minerals** taken by evaporation, and it is mined in the Punjab. There is a little iron, copper and tin, and a few diamonds and some gold.

The most important industry of India is agriculture. The people are a race of farmers. Nearly two-thirds of the people of India cultivate the soil. As the masses depend

**Agriculture** upon the soil for their living, when, on account of the failure of the monsoon, the soil can make no return, they must starve, unless relieved by outside help.

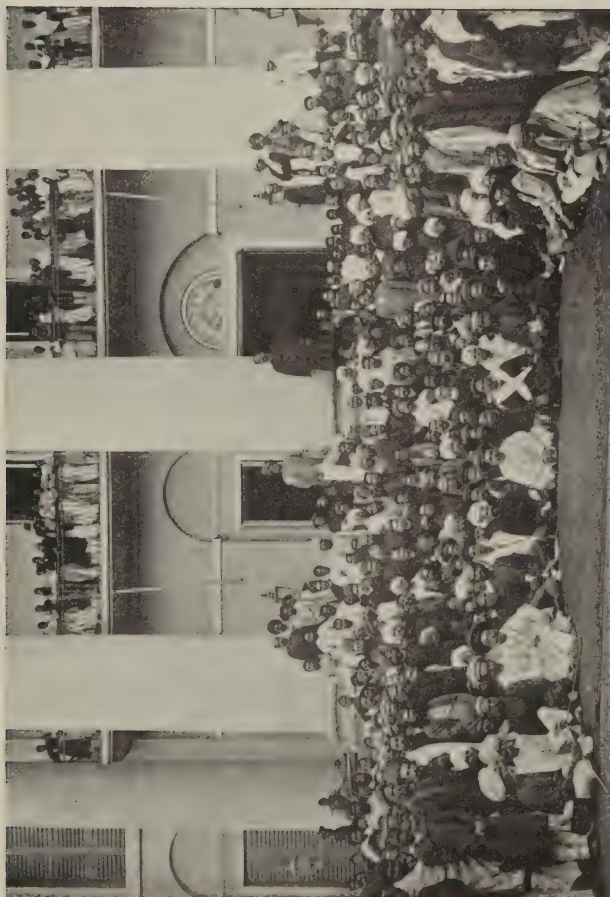
Manufacturing in India has always been on a small scale. Cotton-spinning and jute-making are carried on, but most industries have been introduced by for-

**Manufactures and Commerce** eigners. India has a large commerce. In 1901-2 the yearly exports amounted to about \$475,000,000, and the imports to more than \$385,000,000. The main exports are grain, raw cotton, opium

and seeds, and the main imports are cotton manufactures. There are more than five thousand vessels engaged in the India trade, and the commerce is steadily growing.

## THE PEOPLE

The population of India is composed of a number of races whose ancestors entered the land from different homes at widely separated times. As there is but little authentic ancient history in India, students have had to rely mainly upon philology, religion, tradition and race peculiarities in their study of these various strata of Indian society. "India is a world in itself. While it represents but the one-fifteenth of the earth's area, one out of every five of the human family is found among its 300,000,000 of inhabitants (294,233,343, census of 1901). It has ever been 'a land of desire,' and its history, in consequence, has been 'a long march of successive dynasties, conqueror trampling upon conqueror, race overrunning race.' The historic sense was little cultivated in the East, and the story of India before the invasion of Alexander the Great (327 B. C.), cannot be given with certainty, but before the advent of the Aryans, three distinct immigrations can be traced, the Tibeto-Burman and the Kolarian from the northeast, and the Dravidian from the northwest. The Indo-Aryan people—that section of the Aryan race which migrated to the southeast on leaving the primitive home in Central Asia four or five thousand years ago—crossed the Himalayan passes into the Punjab, and acquiring the name Hindus from their first settlement on the banks of the Indus, gradually dominated the country." Descendants of the Tibeto-Burmans may still be found in certain Himalayan tribes, the Kolarians are represented by the Santals of Bengal, and the Kols of Chotia Nagpur, and the Dravidians by the Gonds and Khonds, who remained distinct in the hills, and by millions in the south who speak the four tongues, Telugu, Tamil, Kanarese, and Malayalam. After many successive incursions of the Aryans came Darius Hystaspes, who is said to have subjugated the Hindus; then followed Alexan-



NATIONAL CONGRESS OF NATIVE LEADERS, SHOWING MANY TYPES

der the Great, about 327 B. C. A long time after this came the small tribe of Persians, now known as Parsees, driven out by the Mohammedan conqueror in the seventh century of our era. Then commenced, in the seventh

**Mohammedans** century, the incursions of Mohammedans, which were continued under different generals, until the land was subdued in the eleventh century. The Mohammedan conquest has made a deep mark on Indian history, so that Edward VII. has in the descendants of the victorious invaders, and those who, forced by the sword or otherwise, accepted their religion, many more Mohammedan subjects than the Sultan of Turkey.

In tracing these various racial influences which have contributed to the making of India the various European ingredients should not be omitted. From the be-

**Europeans** ginning of the sixteenth century onward, came, in order, the Portuguese, Dutch, Danes, French and English. These European Aryans came to trade with their brothers in the East, but gradually all gave way but the last, which has achieved at least a political supremacy greater than that which once belonged to the Mohammedans.

India is peopled by a polyglot population. More than one hundred different languages and dialects are spoken by the various races and tribes of India. Some of them

**Languages** are highly polished and have in them a copious literature, but many of them are uncultivated and barbarous, without grammar or literature. These languages may be divided into Aryan and non-Aryan languages. The leading Aryan languages are Hindi, including Hindustani or Urdu, the language of the Mohammedans, spoken by eighty-eight millions; Bengali, forty-one millions; Marathi, nineteen millions; Punjabi, eighteen millions; Gujarati, eleven millions, and Uriya, nine millions. The most important non-Aryan languages are the Telugu, spoken by twenty millions; Tamil, fifteen millions; Kanarese, ten millions; Malayalam, five millions, and Gond, two millions. The Kolarian languages are all without written character or literature, and are spoken only by hill tribes. The principal



are Santali, spoken by about a million of people in western Bengal, and four languages spoken by about the same number of Kols and other tribes in the Chotia Nagpur district. The

sacred language of India is Sanskrit. "India," says **Sanskrit** Sir Monier Williams, "though it has, as we have seen, about one hundred spoken dialects, has only one sacred language and only one sacred literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed. That language is Sanskrit, and that literature is Sanskrit literature."

In traveling over this wide field among such diversified races, one cannot help being struck with certain peculiar characteristics which pertain to the separate classes alone, or to the people as a whole. **Peculiar Characteristics** The aborigines, found in the hills and jungles, as the Doms, Kols and Gonds are, as a rule,

darker, shorter, and more illiterate than the other surrounding races. The Hindus are generally slight of build, of medium height, with dark hair, smooth faces and regular features. The higher classes are vegetarians, **Racial Variety** and all, as a race, are mild in temper, industrious, and docile. Many of the Mohammedans, especially those living in the mountains, are larger, fiercer, and more fanatical than the Hindus. They hate idolatry and are zealous in propagating their faith. A strong race feeling exists among all the better classes in India.

Caste distinction originated, doubtless, as race prejudice, and was perpetuated by the Brahmans. There are four distinct, well-defined classes: (1) the Priests, Brahmans; **Caste** (2) the Warriors, Kshatriyas or Rajanyas; (3) the Working class, farmers, craftsmen and traders, Vaisyas; and (4) the Menial class, Sudras;—in other words: those who pray; those who fight; those who produce and barter; and those who serve. This baleful system has fastened itself upon one-sixth of the human race and thrusts itself upon us on every side in India. It stops the wheels of progress and paralyzes the most earnest efforts to do good.

Temples, mosques, shrines, sacred rivers, trees and animals, all proclaim India's religiousness. Priests and pundits, maulvis and callers to prayer, gods and goddesses, festivals, sacred days and pilgrimages, tell the same story. Hindus, Mohammedans, Dravidians, are intensely and always religious. They will endure anything more than interference with their religion, as the Mutiny of 1857 bears testimony. And yet this very religiousness is the basis upon which Christ's enduring Church is being built.

In India whatever is old is looked upon as right and worthy of acceptance and observance. They keep to the old paths.

**Power of Fashion**  
**Custom** never change.

Farming implements, looms, conveyances, household furniture, the very houses of the people, are never improved. It is true that the advent of the English, bringing western thought, and especially intro-

ducing western modes of travel, along with the English enterprise and the English language, has startled many out of their long sleep, but, as a rule, the people change slowly.

The masses of the people live in towns and villages, the different castes in separate wards. There are no detached



"RAMA," AN IDOL WORSHIPPED

farmhouses as in America. The family life in the villages is very simple and quiet. The most of the people are farmers, and are very industrious, but are not very frugal. They spend much on marriages and funerals and priests. The mass of the people are unlettered and very superstitious. They marry in childhood; the rights of women are restricted, and widows are oppressed. The women of the better classes are not

### Domestic and Social Life



A ZENANA

permitted outside of the zenanas, but the masses of the peasantry work in the fields, men and women together. They get but one meal a day of bread made of some cheap grain, or rice, and vegetables. If they cannot get that, they go hungry and patiently endure.

### THE RELIGIONS

India is not only the home of many races but of many religions also. It would be impossible to enumerate the

multitude of cults in India. It is sometimes thought by foreigners who have not lived in this land that the population is divided in religious views between the Hindus and Mohammedans. But that is far from being the case. India

**Principal Faiths** is a hotbed of religions, and more are in process of evolution under our very eyes. The more prominent of these religions are (1901), the Hindus with 207,146,422 adherents; Mohammedans, 62,458,061; Aboriginal religions, 8,584,349; Buddhists, 9,476,750; Christians, 2,923,241. The Sikhs, Jains, Parsees, Jews, and smaller miscellaneous faiths number together 3,644,500. Reserving Christianity till later, it will be necessary to pass over the smaller sects in a few words.

**Buddhism** Although at one time Buddhism was dominant in India, this faith is now only found in Nipal, in India proper. Gautama, and Buddha, or "The Enlightened," was born at Kapilavastu, one hundred miles north of Benares, about 500 B. C. He became weary of the sorrows and enigmas of life, made the "Great Renunciation," attained "Enlightenment" under the "Bo" tree, and for forty-five years went about in India preaching the doctrine that suffering is to be got rid of by the suppression of desires, and by the extinction of personal existence. His religion was a protest against the weary round of ceremonies and sacrifices of the Brahminical priesthood, and emphasized the moral and social side of human life. But eventually Brahmanism prevailed, and took Buddhism to its arms and "sucked out its life's blood," but not till it had been established in Ceylon, in the days of King Asoka, 250 B. C., to be carried from there to Burma in the fifth century of our era.

**Jains and Parsees** The Jains have many points in common with the Buddhists, seeking Nirvana as the ultimate emancipation from the power of metempsychosis, and looking upon all life as sacred and to be carefully protected. The Parsees are to be found principally in Bombay, where they are wealthy and influential. They are the descendants of the followers of Zoroaster, in Persia, who



were driven by their Mohammedan conquerers, in the seventh century, to seek safety with the Raja of Surat, in India.

**Three Most Important Religions**      The other important religions in India fall under three classes—Aboriginal religions, Hinduism, and Mohammedanism.

**Aboriginal or Non-Aryan Faiths**      The chief representatives of the first are the Kolarian and the Dravidian, or the religions of the two great Turanian or Non-Aryan races which entered India before the advent of the ancestors of the Hindus. Of these it may be said that the faith of the former of these two races, although less civilized, is milder than that of the latter. But of both it must be said that the characteristic principle is devil worship.

**Kolarians**      Of the Santals, the leading tribe of the Kolarians, who live among the hills along the Ganges in lower Bengal, it has been said: "They have no castes or kings, but live in free village communities. Their religion amounts to little more than spirit or demon worship: besides the spirits of their forefathers, there are those which dwell in each mountain, forest, river, well; there is the race-god, the clan-god, and the god or spirit of each family. These tutelary spirits are supposed to dwell in large ancient trees."

**Dravidians**      While the more numerous and more civilized Dravidians, occupying the Deccan and the hills of the Vindhya range, are more influential than the Kolarians, yet "their religion is of the most barbarous character, and has exercised a baneful influence on that of the Aryan and semi-Aryan population, which professes the medley of Vedism, Brahmanism, and the native gross superstitions, now known as Hinduism." Like the Kolarians, they worship spirits and goblins, and their priests are versed in all the tricks of Shamanism. They worship the earth, and especially the serpent Shesh, as the earth's special emblem. To this earth-god they were accustomed to offer up, until prohibited by the British Government, finally so late as 1835,

twice a year, at seed-time and harvest, and on special occasions, human victims.

What a strange medley is Hinduism! The Hindus commenced by calling the aborigines demons, fiends, and wiz-



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#### A BRAHMAN GENTLEMAN

**Stages of Hindu Religion** ards, and ended by incorporating many of their beliefs and practices, such as serpent worship, ancestor worship, bloody sacrifices, and charms into their own religion. Tracing the Indo-Aryan religion from its source, perhaps four thousand years ago among the Indo-Iranians, it may be divided into three parts, Vedism, Brahmanism, and Hinduism.

The first of these is the cult found in the four Vedas, especially in the Rig-Veda. The religion of the Rig-Veda is, in one word, physiolatry, or the worship of nature-gods, be-

**Vedism** beginning with phases of the material world, like "sky," "storm," "fire," "sun," and passing over to more general ideas; "The Supporter," "The Soul of the World," and "Brahm," or deified prayer. When God was no longer thought of as person, sin was no longer felt as ethical evil.

Gradually the primitive cult of the Rishis changed into the teachings of the Brahmans, called Brahmanism, which includes a strict priestly code, a subtle philosophy, and a body of rigid laws, with an iron-bound system of caste dominating the whole.

**Brahmanism** Finally, under the influence of its environments and through the force of circumstances, the older faith deteriorated into Hinduism, which is still ideally pantheistic but practically polytheistic. To this stage

**Hinduism** belong the epic writings, the Ramayana, the Mahabharata, and the Puranas, recounting the story of the contending gods and goddesses. Hinduism appears to be a reservoir into which has run all the various religious ideas which the mind of man is able to elaborate. It was influenced by the animism of the aboriginal tribes, powerfully affected by Buddhism, and in its efforts to keep its hold upon the masses it has made room for most of their beliefs in its system. Hinduism is popularly said to include the worship of three hundred and thirty million gods and goddesses. In upholding the pretensions of the Brahmans and the restrictions of caste, it has changed but little.

One-fifth of the population of India are votaries of that cold, metaphysical, monotheistic creed, called by its disciples, Islam, "Resignation," dating from the

**Mohammedanism** Hegira, or flight of Mohammed from Mecca in A. D. 622. "Its one authentic standard is the Quran, which presents a corruption of the Mosaic revelation, as the Vedas do of the patriarchal. The contents of this book are partly borrowed from the Old Testament Scriptures, adulterated by the puerile superstitions of the

Babylonian Jews, and partly from the wild legends of the Arabian desert." Moham-  
medanism was first intro-  
duced into India about the  
year 664 when Multan was  
invaded from Kabul. Mah-  
mud of Ghazni conquered the  
whole of the Punjab early in  
the eleventh century. From  
Akbar to Arungzeb, 1556-  
1707, the Mogul empire  
reached the height of its  
power in India. With the  
Quran in one hand and the  
sword in the other, for seven  
and a half centuries, it cried  
up and down the land "There  
is no God but God, and Mo-  
hammed is the prophet of  
God." But hundreds of thou-  
sands of Hindus gave up their

lives rather  
**Its Missionary** than their re-  
**Zeal** ligion. Moham-  
medanism is in-  
tensely missionary. In almost  
every sacred city of the Hin-  
dus there stand forth the  
lofty minarets of the mosques  
of Islam. So alert and ag-  
gressive and bigoted are these  
people, that in one hundred  
years Christianity has made  
but little progress among  
them. These millions of  
Hindus and Mohammedans,  
the one revering the cow



THE KUTUB MINAR, DELHI



and the other abhorring the swine, the one a vegetarian and the other carnivorous, the one mild and apathetic and the other fierce and bigoted, the one with gods innumerable and the other with a metaphysical abstraction, live side by side, cultivating the same soil and living in the same towns, both peaceful subjects of the same Christian emperor.

## CHRISTIAN MISSIONS

The Syrian Church of Malabar is the oldest Christian organization in India. The first missionary to India of whom we have any record is Pantaenus, who was principal of the Christian college at Alexandria, but who was sent, about the year 180 A. D., Jerome says, to "preach Christ among the Brahmans." Quite a community was gathered, which was cared for by the Nestorian Church of Persia, until the Mohammedans partly scattered it. When the Portuguese found them in the sixteenth century they were enjoying considerable prosperity, but were made to pass through the awful ordeal of the Inquisition, to compel them to come into conformity to the Romish Church. The descendants of those who refused to conform, few in numbers, are still to be found on the Malabar coast.

**Syrian Church** In 1542 the devoted and self-sacrificing Jesuit, Francis Xavier, began his work in India, and during the course of his life made many converts.

**Roman Catholics**

The first Protestant missionaries to work in India were the Danes, Ziegenbalg and Plutschau, who landed at Tranquebar in 1706. They met with much opposition, but in three years they had gathered 160 converts.

**First Protestant Work** Ziegenbalg translated the New Testament into Tamil, and had completed the work on the Old Testament as far as the book of Ruth, when he died in 1719. In fifty years 11,000 converts were gathered.

The first Protestant Missionary Society to begin work in India was the Baptist Missionary Society, which was formed in 1792, largely through the efforts of William Carey. He was sent out as its first missionary, arriving in 1793. But he found his way blocked

**First English Societies**

by the East India Company, who would not allow evangelistic work among the natives. So he took secular work as an indigo planter. Afterward he was joined by Marshman and Ward and they opened their life work under the protection of the Danes at Serampur. But up to 1813 they were much opposed and hindered in their work. In that year they were working in ten stations and preaching in ten languages. They organized a college at Serampur and translated, in whole or in part, the Scriptures in thirty-one Indian languages and dialects. Nathaniel Forsyth, the first missionary of the London Missionary Society, had, in 1798, to seek protection in the Dutch settlement of Chinsurah, twenty miles north of Calcutta, against the prohibition of his own timid countrymen.

**First American Society** The American Board of Commissioners for Foreign Missions was the first American Society to open a mission in India, which they did in 1812, when they began the Marathi Mission. When the missionaries landed in Calcutta in that year they were peremptorily ordered out of the country by the government. Two of them, Gordon Hall and Samuel Nott, escaped to Bombay, where, after many hardships, they were permitted to enter upon their work. Mr. Hall labored thirteen years in Bombay. The Madura Mission was opened by the American Board in 1835, William Todd and Henry Hoisington being the first missionaries.

**Later Movements From England** The Church of England early established missions in India. But before the societies sent men, such bishops and chaplains as Heber, Wilson, and Henry Martyn were earnest in their efforts to evangelize the natives. The Church Missionary Society opened work in Madras in 1815, and in Calcutta in 1816. The Society for the Propagation of the Gospel began its work in India in 1818, in Madras and Calcutta. The Wesleyan Missionary Society has been at work in India and Ceylon since 1814. In 1813 the venerable Dr. Coke sailed for India to start a mission at his own expense, but died at sea on the 3d of May, 1814. The

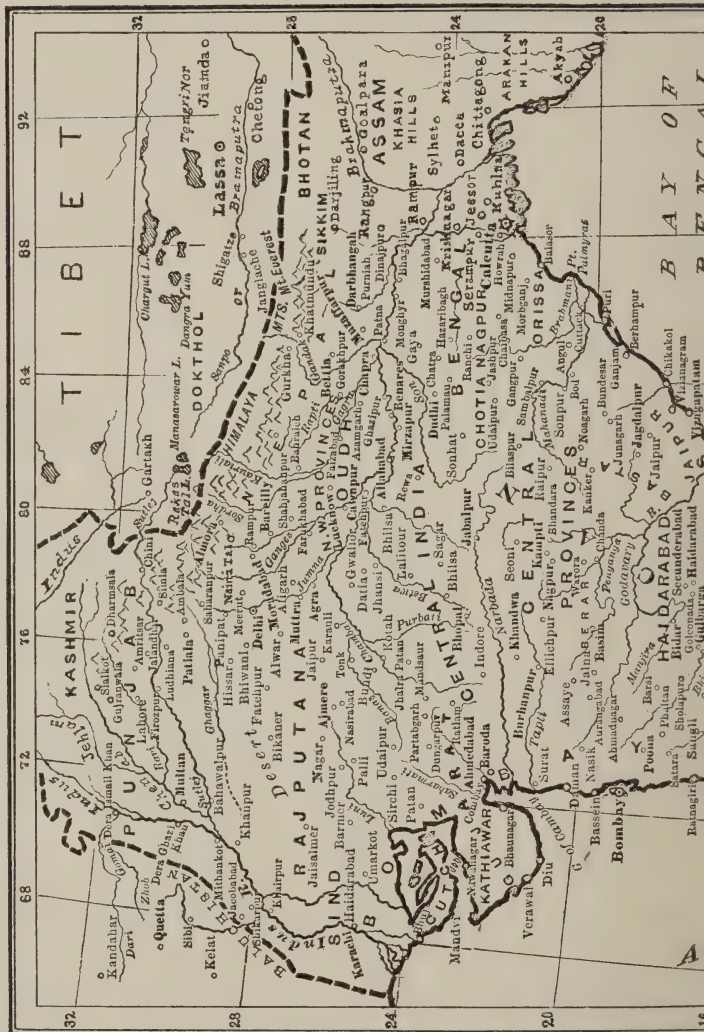
rest of the party proceeded first to Bombay, but afterward opened a successful work in Ceylon, and later, in 1817, one of the number, the Rev. James Lynch, went to Madras and opened work there.

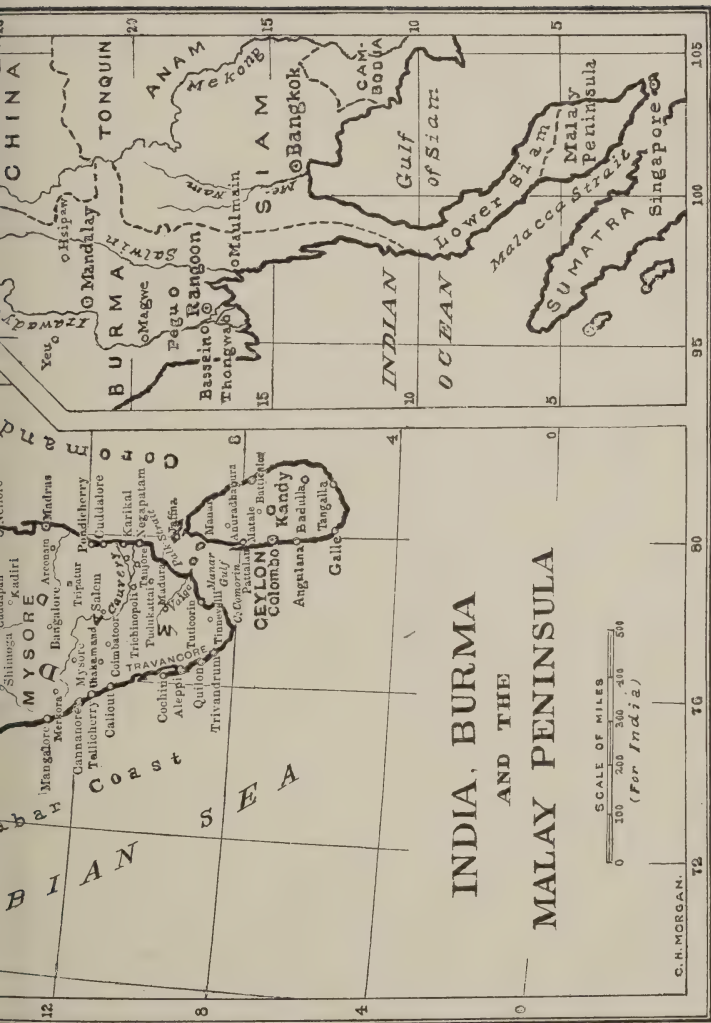


MADURA TEMPLE

From the first centers the work spread rapidly after the East India Company removed its prohibition to mission work in 1813. Other societies from Europe and America from time to time sent their agents into this great

**Judson**



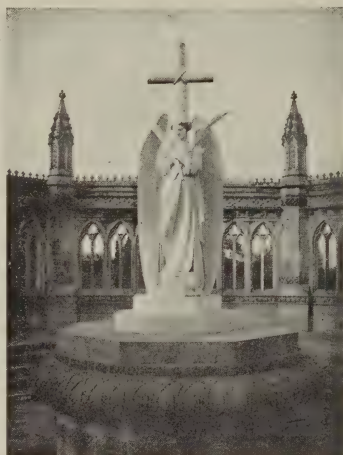




and needy field. Adoniram Judson went under the auspices of the American Board in 1812, but changing his views on the subject of baptism, was appointed by the American Baptist Missionary Union as their first missionary to Burma in 1814, where he labored, preaching and writing, and translating the Scriptures, until 1850.

Alexander Duff was sent out in 1830 by the Church of Scotland Mission to Calcutta, where he at once opened an educational institution upon evangelical lines and be-

**Duff** came the great pioneer of missionary education in the East. Adhering to the Free Church upon its separation in 1843, he continued his labors with great success until 1863. A number of influential men were converted in his school, or under his influence. Duff, Wilson, and Anderson, in the three Presidency cities, Calcutta, Bombay, Madras, formed a strong Scottish educational trio. In the meantime the American Presbyterians entered the field



MEMORIAL WELL, CAWNPUR

**Other Early Presbyterian Centers** especially in North India, where three mission centers were formed. The Presbyterian Church of Ireland opened work in Gujarat in 1841, and the United Presbyterian Church of Scotland in 1860, commenced their Rajputana Mission. Other missions were started in various parts of this great territory, and the work spread into almost every part of it. The Church of England Missions were marvelously successful in Tinnevely, **Success** the Baptists in Burma among the Karens, and the

Wesleyans in Ceylon, and churches and schools were springing up everywhere. Then came the great Mutiny of 1857, which checked the work for a time, tested its genuineness, and resulted in giving a greater impetus to missionary work afterward. When the statistics were taken

**Summary in 1861** in 1861, it was found that in all India there were, in the Protestant native church, 97 native ordained agents, 24,976 communicants, 138,731 native Christians, and 75,975 pupils under instruction.

The past fifty years have been years of advance along all lines in missionary work in India. The Mutiny revealed the steadfastness and loyalty of the native Christians

**Present Status** in the midst of persecution, even under threat of death. It also brought India under the direct government of the Queen, who issued the noble proclamation of political liberty and complete religious toleration which marks the beginning of India's true history. Englishmen were led to feel their responsibility as never before, and all Christians were stirred to fresh missionary effort.

**Great Increase of Mission Force** The number of missionaries has increased fourfold. The Methodist Episcopal Mission opened by Dr. Butler, in 1856, the Rajputana Mission, by Dr. Shoolbred, in 1860, and the Christian Vernacular Education Society, by Dr. Murdock, in 1858, all grew, as it were, out of the very ashes of the Mutiny.

Up to the middle of the last century the growth of the native Christian community in numbers was not rapid.

**Early Growth in Numbers** Still, there was steady growth, especially in South India. In 1756, the Danish Missionary Society had 11,000 converts after half a century of work. In 1811, after eighteen years, the

Baptist Missionary Society had three hundred converts, one-third of whom had been added in about a year. In 1891 the number had grown to more than 50,000. In 1830 the Church Missionary Society had 7,500 Christians in the Madras Presidency, which had increased to 11,000 in 1835, and to 17,000 in 1840.

The growth of the Church among the Pachamas, or depressed classes of South India, has been remarkable. In the Nellore district "The Lone Star" Mission of the American Baptist Missionary Union waited thirty years before there was any fruit.

**Later Striking Results** In 1865 there were 35 converts; in 1874 there were nearly 4,000 communicants; in 1878, 8,691 were baptized in a month and a half, and 2,222 in one day. The mission now has more than 100,000 adherents. In Tinnevely, in 1878, 19,000 natives joined the Mission of the Society for the Propagation of the Gospel, and during the same year 11,000 were baptized by the Church Missionary Society. In Tinnevely and the Telugu country 60,000 were converted in 1876. The London Mission in Travancore gathered in 30,000 in a short time. Equally remarkable has been the growth in the work of the Methodist Episcopal Mission of North India. Between 1861 and 1872 the increase in numbers was 500 per cent. Since then nearly 100,000 have been added, as high as 16,000 in one year.

The entire Protestant Church in India increased from 91,092 adherents and 15,129 communicants in 1851, to 591,310 adherents and 376,617 communicants in 1901, or, if Ceylon and Burma are included, 606,605 adherents and 432,924 communicants (*Geography and Atlas of Protestant Missions*, II, 19, Harlan P. Beach). Dr. John P. Jones, author of *India's Problem*, analyzes the figures of the census of 1901 and shows that there are 970,000 native Protestant Christians in India, being an advance of sixty-four per cent. during the preceding ten years.

Educational work begun by Carey and Duff has gone forward until now there are many Christian colleges affiliated with the government universities. Female education and zenana work have been introduced.

**Educational Progress** In Ward's day there were no girls' schools, and practically none in Duff's. Miss Cooke started the first school for girls in Calcutta in 1821. Miss Wakefield gained admission to some zenanas in 1835. But now

thousands of girls are being trained in the schools and thousands of women in the zenanas of India. Medical work among the women of the land, too, is a recent method. In this Miss Swain, M.D., and Miss Seelye, M.D., took the lead, to be followed in these days by scores of others from different lands.

**Reaching Women  
and Girls**

Christian education has now completely altered the out-



GIRLS' SCHOOL, SITAPUR

look of educated India on moral and social questions. In a Government Report to Parliament it has been stated:

**General Influence** "The missionaries, as a body, know the natives of India well; they have prepared hundreds of works, suited both for schools and for general circulation; in the fifteen most prominent languages of India and in the several other dialects; they have largely stimulated the great increase of the native literature prepared in recent years by educated native gentlemen."

In 1851 there were about 63,500 scholars in all the mission schools in India; in 1861, 75,975; in 1871, 122,372, of whom 22,611 were women and girls. In 1890 there were eighty-six colleges and high schools, and 6,831 schools of all grades, in which 284,528 pupils were studying. To-day more than 300,000 are being taught in the Christian Schools of India. Thousands of children rescued during the recent famines have been gathered into orphanages and industrial institutions and are being carefully trained in head, heart and hand.

The statistical summary of Foreign Missions in the Report of the Ecumenical Missionary Conference, New York, 1900, gives the following educational statistics for India: Colleges, 34; pupils, 22,084; theological and training schools, 107; pupils, 4,370; boarding and high schools and seminaries, 340; pupils, 41,456; industrial training institutions and classes, 46; pupils, 4,287; medical schools, 16; pupils, 191.

Aside from purely educational work, which in itself is indirectly evangelistic, there has been, during the past one hundred years, an immense amount of evangelistic effort put forth. This has resulted in leavening the whole empire with Christian truth. The influence of Christian Missions in India is far beyond anything shown in statistical tables. The whole fabric of the social system has been affected. As Bishop Thoburn, after more than forty years' intimate knowledge with every part of the land, truly says: "All India is rapidly changing. The fetters of caste are weakening. Hindus and thousands of the people who eschew the Christian name are rapidly imbibing the Christian spirit, which is beginning wonderfully to pervade the more intelligent part of the community." The religious condition of the native church is improving yearly. Although so many have been brought in from the very lowest strata of society, yet in the relative increase of communicants, in the growing desire to give to the support and spread of the gospel, and in the multiplying of voluntary workers imbued with



evangelistic zeal, is seen the growth of the native church in spirituality.

Concerning modern missions in India it has been recently said by Graham : "The younger branch of the Aryan family going westward into Europe found Christ and prospered, and now to an ever-increasing degree it realizes the privilege of heralding the good tidings among its elder brethren in India.

**The One  
Aryan Family**

At the beginning of the nineteenth century it had not more than ten representatives; now they are to be found in almost every district. The missionary army of well-nigh two thousand men is truly international—from the British Empire, including Canada and Australasia, America, Germany, Sweden and Denmark. The place of honor in respect of numbers is held by our American kinsmen, whose disinterested zeal and liberality are worthy of all commendation. The army, too, is interdenominational — Presbyterians, Episcopalians, Lutherans, Baptists, Methodists, Congregationalists, Friends, and others, all with few exceptions, working in harmony, dividing the land between them, and meeting in provincial and general conference for mutual help."



THE MOHAMMEDAN, ZAHUR UL  
HAQQ, OUR FIRST CONVERT

## THE METHODIST EPISCOPAL MISSION

The Rev. William Butler, D.D., sailed from Boston in April, 1856, to found for the Methodist Episcopal Church a Mission in India. This mission was decided upon

through the solicitation of Dr. Duff, who visited America in 1854. Dr. Butler landed in Calcutta on September 23d, and at once pushed on to Benares, and from there proceeded to Lucknow, the capital of Oudh (about to become the scene of bloody events), which he reached on the 29th of November. Although discouraged by current conditions and by the English officials, yet he resolved to make this city the center of the new mission. But being unable to procure a house he pushed on to Bareilly,

**Dr. Butler  
Enters  
North India**



NAINI TAL

in Rohilkhund. Here he secured property and by March, 1857, was preaching in English, and through Joel Janvier, who had been generously assigned him by the Presbyterians of Allahabad, in the vernacular.

**Work After  
the Mutiny** In May the terrible storm of the Mutiny burst upon them, and on the 18th he, with his family, barely escaped with life to the hill station of Naini Tal, from which he was not to return to the ruins of his home for more than a year. On March 11th he ventured

down to Agra to meet the first recruits for the mission, Messrs. Humphrey and Pierce who had traveled up from Calcutta. In Naini Tal the first chapel was made from a sheep-house transformed at a cost of less than nine rupees, or four dollars. Upon their return to the plains, work was opened in Lucknow, and then early in 1859, Bareilly was again occupied. Thus out of the very ruins of the Mutiny rose this new mission, destined to spread over Southern Asia before the close of the century. As rapidly as reinforcements were received from America, or were raised up on the soil, other stations were opened throughout the Northwest Provinces and Oudh.

During the next sixteen years the field was occupied in the following order: in 1859, Moradabad, Bijnor, and Shah-jehanpur; in 1860, Budaon; in 1861, Lakhimpur and Sitapur; in 1864, Rai-Bareilly and Gonda; in 1865, Garhwal; in 1868, Baraich; in 1871, Cawnpur; in 1873, Allahabad; in 1874, Eastern Kumaon; in 1875, Agra. The whole coun-

**Growth of the Field** try attempted to be covered in this way at first by the Methodist Mission of North India is about three hundred and fifty miles long by one hundred and fifty broad, and contains an area of forty-six thousand square miles, with a very large population, the average being more than 450 to the square mile. The people are mostly Hindus and the language Hindustani.

**Steady Reinforcements** The society hoped to be able to send twenty-five missionaries to cultivate this field. While it was not able to do this, yet from 1859 to 1869 twenty-four additional missionaries were sent out or raised up in India, among whom were the two who became Bishops Thoburn and Parker. During the next decade there were added to the force about twice as many regular foreign missionaries as were sent out from 1859 to 1869, this number not including the wives of missionaries.

The Woman's Foreign Missionary Society having been organized in Boston in 1869, their first missionaries, Miss Isabella Thoburn and Miss Clara A. Swain, the

latter a qualified physician, were sent out in 1870, the fore-  
**Woman's Work** runners of a long line of women workers  
**Begun** destined to great usefulness in the zenanas,  
schoolrooms, and dispensaries of India.

The work of the mission has been varied and multiform from the beginning. An immense amount of preaching has been done in the bazars, village markets, on the streets, at the festivals, and in churches, halls and tents.

**Varied** Extensive use has been made of the magic lantern in  
**Agencies** village preaching. Thus eye and ear catch the gospel story. Able literature is fast becoming

available for preacher and public. Much educational work also has been developed. In 1858 there were 41 scholars; in 1875, 8,000, of whom 1,759 were girls. In 1860 there were 160 in Sunday-school; in 1875, 6,751. In 1871 the Nawab of Rampur gave a fine property to the mission at Bareilly for a hospital, of which Miss Swain had charge for a number of years. In 1872 the Bareilly Theological School, which has had such a re-



MISS ISABELLA THOBURN

markable history, was opened. In 1858 there were six orphans, who in 1861 had increased to 18, and in 1862 to 228, of whom 146 were girls. In 1862 the girls' educational work was removed from Lucknow to Bareilly and that of the boys from Bareilly to Shahjehanpur, where the institutions have permanently remained. A girls' boarding-school was started in Lucknow by Miss Thoburn, in 1870 (the first of many successors), which has become the Isabella Thoburn College for Women, the first college for women in Asia. It has a very

important Normal School department, which is supplying teachers to other institutions, both government and mission, that are fast springing into existence. A printing press was set up in Bareilly under the management of the Rev. James W. Waugh, and in 1866 it was removed to Lucknow, where it is now known as the Methodist Publishing House. A weekly religious paper was published by this press and edited by the Rev. James M. Thoburn and the Rev. James H. Messmore under the name of the *Lucknow Witness*, in 1871, and which has had a continuous existence, being now published at Calcutta as the *Indian Witness*. The *Kaukab i Hind*, published at Lucknow, is an influential paper in Roman Hindustani for the Native Church. For thirty years a weekly children's paper in several languages has been maintained with an average weekly circulation of 30,000.

Dr. Butler continued to superintend the mission till 1864, when it was organized into an Annual Conference by Bishop Thomson. In taking leave, Dr. Butler re-

### **Mission Becomes an Annual Conference**

ported that up to that time nine stations had been occupied, nineteen mission houses built, ten chapels and sixteen schoolhouses erected, two orphanages provided, a printing press started, twelve congregations gathered, 1,322 scholars enrolled, 161 Christians brought together, and four preachers and eleven exhorters licensed.

After 1864 the work of the mission rapidly spread not only in the compact and limited field of North India but throughout the empire. There commenced,

### **Development After 1864**

about the year 1870, to be some ingathering from among the Mazabi Sikhs of Moradabad and the Sweepers of Budaon, both classes coming from among these tribes and castes, which furnish four-fifths of all the converts to Christianity in India. Since then multiplied thousands have been converted in this field, and the overflow has resulted in the organization of a Conference which has now a larger Christian community than the mother Conference. After 1870 our mission movement began to take hold first among the English-speaking popula-





FACULTY AND GRADUATING CLASS, BAREILLY THEOLOGICAL SEMINARY

tion, and then among the various nations which compose the empire.

**William Taylor's Great Work** An epoch in the history of the work was the arrival of William Taylor in November, 1870. He became a pioneer in the expansion of our cause, and the founder of the self-supporting churches of South India, and for the next four years their history consists mainly of his personal journal. From November until March, after his arrival, he held almost daily meetings in Lucknow and Cawnpur, at which place he organized a church in December, and in the various centers of our work, in Oudh and Rohilkhund, and then, after helping the Presbyterians at Meerut and the Baptists at Delhi, he went out of the heat of the plains to Naini Tal. On November 12th he commenced work in chapels and halls of other missions in Bombay, where, up to December 22d, over sixty had been converted. He then organized them into bands, or classes, and, as he said, "set them to helping each other." The first class was formed at Mrs. Miles' house on December 30th, with the Rev. George Bowen as leader. By February 4th, there were six bands, and by March, nine, into which were gathered 130 converts. Deeming it expedient for their proper spiritual oversight, he organized them into a Methodist Episcopal Church. Thus commenced the self-supporting churches of South India.

**Success at Calcutta and Madras** In like manner he opened work at Poona in the latter part of 1872, and at Calcutta early in 1873, of which latter field he wrote: "The hardest work of my life, I believe, was here in the streets of Calcutta, under the greatest discouragements. For months it seemed very doubtful, by all outward indications, whether we could raise a working force at all. I became more and more convinced that a great work of God was what Calcutta least desired, and most needed, and that a more convenient season would never come; so I determined as the Lord would lead, to push the battle and win, or die at the guns." In April, thirteen enrolled themselves, which number in June had increased to forty. The first

church, a plain building, thirty by fifty feet, was built in Zig-zag Lane. From Calcutta Taylor went south during 1874 to Secunderabad, Madras, and Bangalore, in all of which places many were converted and churches were organized.

In 1874 Bishop Harris made an episcopal visit to India, and appointed William Taylor superintendent of this



CHURCH AT BARODA, BOMBAY CONFERENCE

new work. It was brought into official connection with the North India Conference, and Dr. Thoburn, Presiding Elder of the Oudh district, was transferred to Calcutta. During this four years' campaign many preachers and missionaries had been added to the work, not only from America, but in India. William Taylor left India in 1875, and on November 9th, 1876, Bishop Andrews organized all this work into the South India Con-

**Organization  
and Progress**

ference, with three districts, Bombay, Calcutta, and Madras. There were thirteen churches and two parsonages, forty local preachers, 1,681 in Sunday-school, and 1,596 com-

**South India** municants. The work went forward both north  
**Conference** and south with new vigor. The South India Conference has been several times divided — so that

parts of its original territory are now found in Northwest India, Bengal, and Bombay Conferences and Central Provinces Mission Conference. In spite of all their prunings, the main stem of the original South India Conference still thrives and is more fruitful than ever. Under Dr. Thoburn's pastorate the Zig-zag Lane Church was too small and a new church was built on Dharamtala Street, which, in turn, being outgrown, the people worshipped in a theatre until the present large church building was erected and opened in 1876. The mission advanced into many new places throughout India, and spread into Burma and to the Straits Settlements, which latter places

were added to the mission territory of Bengal in 1879 and 1884, respectively, the whole  
**Bengal, Malaysia,** being tentatively organized in 1887, and  
**Burma and Bombay** permanently into the Bengal Conference, in  
**Conferences** 1893. In this year, however, the Straits

Settlements were constituted a Mission Conference, to be followed by a like organization for Burma in 1900. The territory on the western side of India was gathered into the Bombay Conference in 1893. The Malaysia Mission Conference became an Annual Conference in 1902. And finally the Philippine Islands Mission Conference, a part of "Southern Asia," came into being in 1905 and will doubtless rise to the dignity of an Annual Conference in 1907.

In the meantime the work among the masses had been spreading in a wonderful way in the northern Conference. Thousands of converts were brought in from the Sweeper caste. The great center of this work was, at first, in the Budaon civil district under the Rev. Robert Hoskins.

**Northwest** From there it spread into the country between the  
**India** Ganges and Jumna rivers. In the decade from 1880  
**Conference** to 1890, this movement developed at Kasganj, Agra,

Meerut and Muttra; and in 1893, Bishop Thoburn formed "that portion of the Northwest Provinces which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude," into the Northwest India Conference. At that time the Conference had 24 missionaries, 92 local preachers, and 15,066 communicants. Twelve years later the



DEDICATION CONGREGATION IN GUJARAT

number of communicants in Northwest India Conference had reached 50,355.

Much has been made in India of the District and Central Conferences. As the rank and file of the workers are local preachers and exhorters, the District Conference has really more of a direct bearing upon the work than the Annual Conference, for at that time this class of workers are examined, relicensed, and reappointed to their field. Moreover upon these occasions are held the great camp meetings of the two north-

**District and  
Central  
Conferences**



ern Conferences which have been so useful in deepening the spiritual life among the people. The first Central Conference was held in 1886, and they have been held biennially ever since. Being a delegated body from both the General and Woman's Societies, it has supervision of educational and publishing, and such other connectional interests and work as may be committed to it by the several

Annual Conferences and Missions of Southern

**Election of** Asia. In 1888, Dr. James M. Thoburn, who  
**Bishop Thoburn** had been continuously devoted to the work since 1859, was elected Missionary Bishop, and entered upon that marvelous life of incessant travel, preaching, planning, and administering, which has resulted in planting our churches in every part of Southern Asia.

The Methodist Episcopal Church is now at work from Lahore to Manila, and from Karachi to Rangoon, thus including the Philippine Islands Mission, which

**Vast Territory** has been added to this great Southern Asia  
**Now Covered** field. A splendid roll of devoted missionaries, with their wives and representatives of the

Woman's Foreign Missionary Society, have been indefatigable in their evangelistic, educational, industrial and medical services, until the growth of the work exceeds fa-

**Personnel** cilities to provide pastors and teachers to care for  
**and Services** it, and success itself becomes the greatest embarrassment.

From the beginning the Church provided for periodical official visits from the General Superintendents, who inspected the work, performed necessary duties pertaining to their office, and reported to the Missionary Society the nature, and condition, and needs of the work.

**Superintendency** Upon the election of a Missionary Bishop these visits were discontinued until the General Conference of 1896 provided that once in every quadrennium every mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendents and the Missionary Bishop.

Under this rule the work in Southern Asia was visited



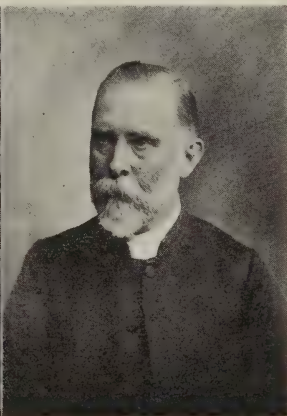
BISHOP J. M. THOBURN



BISHOP F. W. WARNE



BISHOP W. F. OLDHAM



BISHOP J. E. ROBINSON

THE MISSIONARY BISHOPS FOR SOUTHERN ASIA

and inspected by Bishop Foss in 1898, concerning which he reported to the General Missionary Committee in November that "it is the most successful mission we have anywhere or have ever had." But this success

**Visit of**                   anywhere or have ever had." But this success  
**Bishop Foss**       was gained not without personal sacrifice. Forty years of incessant toil, the last twelve of them lived at high pressure and under heavy burdens, began to wear down the health of Bishop Thoburn, and it became imperative for the General Conference of 1900 to afford relief. This was done by the election of two additional Mis-

**Election of**               sionary Bishops, the Rev. Edwin W. Parker, a  
**Bishops Parker**       contemporary of Bishop Thoburn, and the  
**and Warne**           Rev. Frank W. Warne, his successor in Calcutta, the former of whom, however, after having labored indefatigably for more than forty years, fell ill, soon after his election, and died in Naini Tal, June 3, 1901.

After Bishop Parker's death the entire care of the vast field, including Burma, Malaysia, East Indies, and the Philip-pines, devolved upon Bishop Warne, as Bishop Thoburn was not longer able to live in India. Consequently, the

**Additional**   General Conference of 1904 elected two additional  
**Bishops**    Bishops, W. F. Oldham, and J. E. Robinson, both of whom were missionaries acquainted with the field, and the entire field is now more closely supervised than ever before.

Up to the time Dr. Butler left India in 1864, the Methodist Episcopal Church had less than fifty mission buildings in all India, and in making his report he stated that "we had to go in, amid all the confusion of rights and

**Material**   titles, and an earnest competition for materials and  
**Progress**   workmen, and seek suitable locations for our mission stations and build up our houses as well as we could." When William Taylor commenced his self-supporting mission in South India he had no churches, but his people had to worship in borrowed or hired chapels, halls, schoolhouses and theatres; and when the South India Conference was organized in 1876, there were only fifteen

churches and parsonages. But in 1898 there were in all India 494 churches and parsonages of the Methodist Episcopal Church, while the total value of its property in Southern Asia was 3,607,980 rupees, very much of which had been purchased with funds not furnished by the Missionary Society.

Truly, the little one has become a thousand. In 1860 there were only 67 communicants in all India, in 1875 there were 2,148, and in 1898 there were 77,963, and in 1905, 110,490. Concerning the numerical expansion of the work, Bishop

**Numerical Progress** Foss, who had just returned from his official visit, stated before the Missionary Committee in 1898: "Let me make the most astonishing statement of progress in God's work on earth of which I have any personal knowledge. You can find it in the Minutes of the Central Conference of India. Let us take the statistics of the year 1887, the year of the last official visitation from this country before my tour, made by Bishop Ninde, and compare them with those of the year I was there, 1898. In 1887 we had 4,018 full members; now we have 31,866. The total number of our communicants then was 7,323; now we have 77,963. That is an increase of tenfold in eleven years. Then we had 96 churches; now we have 233. In 1887 we had 313 Sunday-schools; now we have 2,485. Then we had 8,000 scholars; now we have 83,229. And all this in eleven years. I soberly ask you if you can think of any figures, beginning with thousands, where there has been such a percentage of increase in any mission of which we have any knowledge, or in any part of any country where Methodism has ever been planted? The increase from 7 to 70 is far easier than from 7,000 to 70,000. After some thirty years of work we had the great record which made Dr. Curry declare India to be the greatest mission in his lifetime. Now those thousands have been multiplied six, eight, ten, and even fourteenfold. These are the amazing figures gathered in that marvelous field." Since the visit of Bishop Foss, although famine has devastated all the western part of India, requiring the missionaries to devote themselves to caring

for the bodies of the people, yet more than twenty thousand have been added to the Christian community.

In 1858 there were 41 pupils in school. In 1864 there were 1,322. In 1874 there were 7,577 pupils, of whom about 1,700 were girls, but only about 200 Christians in all our schools in India. In 1891 the schools had increased to 1,139, and the pupils to 36,346, with more than 60,000 in Sunday-schools. In 1898 there were 1,259 schools, teaching 31,879 scholars of all grades. The falling off may be accounted for by the fact that less attention was given to non-Christian education on

### **Educational Progress**



REID CHRISTIAN COLLEGE, LUCKNOW

account of the large number of village converts who had been gathered into the church. The rapid growth of the community found a number of Christian young men worthy of higher education. Hence a college was established at Lucknow, known as Reid Christian College. To this was added a business department which has been a signal success. In 1903 the Government of the Provinces sent representatives from every magistrate's and judge's court for education in business methods and typewriting. It has provided liberal aid to this department. Every grade of education is kept up, from the original orphanages founded by Dr. Butler, to the



Anglo-Chinese College in Singapore, and the two colleges in Lucknow, whose two noble founders are buried in that city.

In recognition of the abounding grace of God and His marvelous blessings poured through half a century on our Missions in Southern Asia and our India Con-

**The Jubilee Year** ference and their offspring amid the islands of the farther seas, the General Conference has authorized and the Church at large observes a joyous "India Jubilee" celebration, fifty years after the sainted William Butler entered populous, polyglot India.

## OBLIGATIONS AND NEEDS

In view of all these facts what is our responsibility in the matter? The obligation rests upon the young people of

**Christian  
Obligation**

Christ's kingdom, as well as upon the older members, as speedily as possible to evangelize the world.

India is a vast and varied country. It embraces, not one, but many nations. "Arrange all mankind in a line," says

**A Populous  
Problem**

Dr. Chamberlain, "and call the roll, and every fifth or sixth man, woman, or child will answer in one of the languages of India." With a population fourfold as large as that of the United

States of America, and with ethnological differences as great as that among the nations of Europe, it stands out as a great strategic field to be won.

The people of India are a religious, contemplative and speculative people. Their leading cults are no crude forms that will die out of themselves. Here are

**The Conquest of  
Great Errors**

formulated beliefs and great systems of philosophy which have held sway for ages.

Here are profound forms of error which dominate the masses of the world. Monism, pantheism, dualism, polytheism, fatalism, animism, and fetishism all grow and flourish in this great moral hothouse. Caste, fatalism and metempsychosis grip the people with remorseless persistency. For these reasons India has been termed "The Gibraltar of Missions." Dr. George Smith has said of it:

"India is the key to all South and Central Asia. The complete conquest of the Brahman and the Mohammedan of India by the Cross will be what the submission of Constantine was to the Roman Empire."

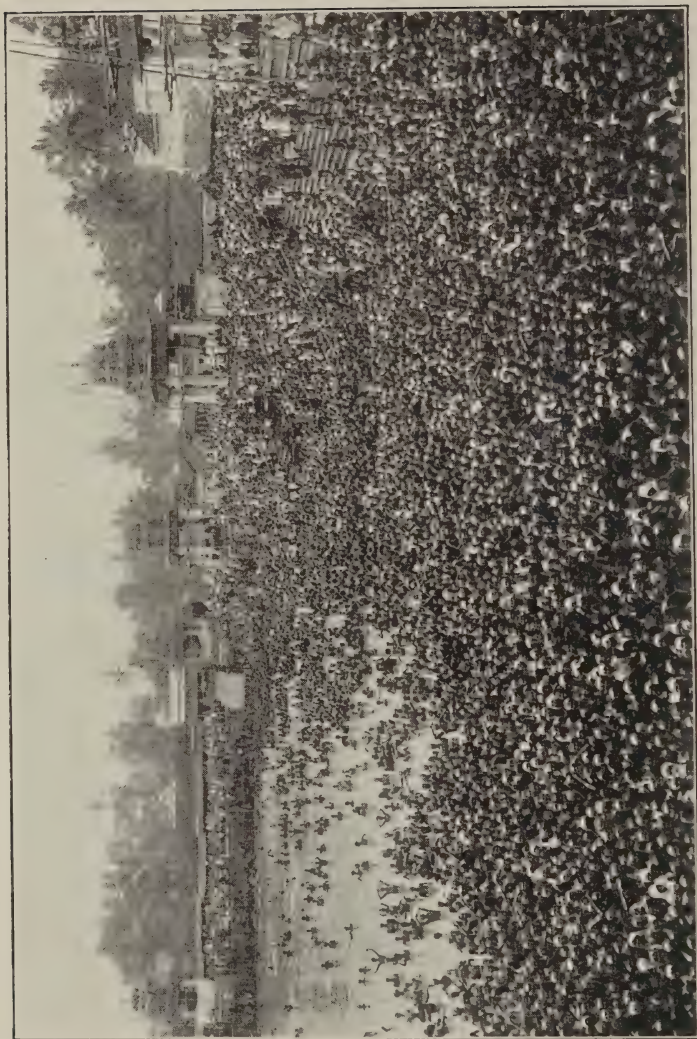
All India is now an open door. No longer does an East India Company put the missionaries under a ban. The old timid religious policy has failed, and Lord Lawrence, himself not only a soldier and statesman but a devout Christian, expressed the opinion that "What more stirred up



FAMINE ORPHANAGE, PHALERA

the Indian Mutiny than any other thing was the habitual cowardice of Great Britain as to her own religion." The cumulative influence of missions during the past century has made the latter hundredfold more successful than the first half. Recently Sir Charles Elliot, Lieutenant of Bengal, said: "There is unquestionably an undercurrent working among the higher classes in India toward Christianity, in spite of all the open manifestations against it." In parts of the field, from among the more than fifty million depressed

Entering  
a Vast  
Open Door



A HEATHEN FESTIVAL, "SHEEP WITHOUT A SHEPHERD"

people, whole communities and tribes are ready to come over. The recent unparalleled famines have humbled, and Christian sympathy and philanthropy have softened, the hearts of these grateful people, so that in many places, as in Gujarat, Rajputana, and Central India, thousands are now accessible, and could be brought over if there were pastors and teachers to care for them. There are "regions beyond" which are awaiting a "forward movement," but "expansion" means expenditure, and funds are inadequate even for the work in hand. One hundred thousand Christians in our own Church, nearly all of them untutored villagers, call loudly for teachers and evangelists. This is but a glimpse of the responsibilities that rest upon the Church.

There are three paramount needs of the hour. Bishop Foss saw the urgent need of workers when, upon his return from his inspection of the work in India, he officially reported to the Missionary Committee in November, 1898:

**Influence of Famines** "Now let me alarm you, as I am myself alarmed, by the statement that thirteen of our best missionary workers in Northern India have been there more than thirty-five years each. I have a little picture of four of these workers who together have rendered one hundred and forty-three years of service there." (These were the Revs. Henry Mansell, Peachy T. Wilson, Thomas S. Johnson and Thomas J. Scott.) Since then great men and women have fallen. The spiritual Wilson "ceased at once to work and live"; the veteran Humphrey, whose career covered the history of the mission, has retired; the mighty Parker has been "translated"; and leaders like Knowles and Messmore, Mansell and Scott, and our Senior Bishop Thoburn, the greatest Nestor of them all, have wearied under the load. The faithful Mrs. Johnson and the peerless Miss Thoburn have passed away. Who will volunteer to fill up the depleted ranks?

There is great need of money. Our Church in India is largely made up of converts from the depressed classes, who are, perhaps, the poorest people in the world, many of them



not earning more than four cents a day, and living "from hand to mouth," with but little in the hand. Although taught to give, and willing to give, yet their aggregate possible contributions are utterly inadequate to cover

**Need of Money** the needs of the work. But men and money are the result of an adequately compelling cause. "In the year 1887, the Church Missionary Society," says its secretary, Mr. Eugene Stock, "under special circumstances, came to the resolution, in the teeth of its finance board, to refuse no candidate on financial grounds who appeared to be God-called."

The result was that in thirteen years the staff was trebled and the money was found. A spiritual, aggressive Church will lack neither men nor money for its foreign missions.

There is constant need of co-operation. The government at home recruits the army *for* the field and supplies the army *in* the field. No campaign can be long or successfully conducted without "the sinews of war." In the conquest of the world of India, those who go and those who stay should all work together.

**Need of Co-operation**

The law is, "Go, or Send." In all the great Southern Asia mission field there are only about one hundred and twenty-five male missionaries of the Board on "the far-flung battle line." A million and a half of young people are members of, or associated with, our great home Church. Here is intelligence, and affiliation in spiritual service. What a mighty co-operative force is here to be utilized in the great work of saving India!

The tasks that await us are far greater than we at first saw. But our victories embolden us to believe that they are not insuperable. The Church will grow accustomed

**Larger Thoughts and Plans**

to think larger thoughts and devise more adequate things for a world's redemption. A great proportion of that world's population and a still larger measure of its religious potencies and powers lie under the Southern Cross in the fair and fertile lands of India.





